/297 cont./

121 114 Father Bernardino de Nino, it is only a translation of Campana's article, filled out with copious borrowings from Corrado's work. Nevertheless the Reverend Father Bernardino de Nino added many very interesting details to the texts that he reproduces, which make consultation of his Etnografía chiriguana indispensable.

121 126 My aim was to complete the work of my predecessors and to get together for the Museum of Tucumán a collection which would be truly representative of the last of the cultures which formerly flourished within the limits of the old gobernación of Tucumán. My Chiriguano collections, along with those collected by Nordenskiöld, are, I believe, the most complete ones from this region that exist in the world. They bear witness, I hope, to the richness of this area from an ethnographic point of view, a richness which has been left unexploited and which will disappear in a few years.

121 May these pages demonstrate that every culture is a whole complex, so varied, that no ethnographer can study all its details in the course of a single trip. It is not useless to go back where others have preceded you, for, whatever their merits may have been, the material cannot be exhausted in one time.

• 122 There remains the paying of a debt of gratitude by thanking Doctor J. B. Terán and Doctor J. Heller, who, as rector and vice-rector of the University of Tucumán, gave me the means to bring about this trip. The new rector of the University, Doctor J. Prebisch, granted me the sizable funds which publication of the results of this expedition required and supported constantly the Revue d'Ethnologie of my Institute. I am eager to make known to him here how grateful I am.

114 122 I wish to express my thanks again to all those who helped me in the course of my trips first and foremost the Franciscan missionaries who gave me generous hospitality and helped me as much as possible: my debt is particularly great to the Reverend Father Jocundo Ferrari, thanks to whom I was able to carry out without damage the transportation of my collections from the upper Pilcomayo to Cuevo; to Father Angrisani who received me so frequently in his Ivu mission. Neither do I wish to forget Fathers

/297 cont./

122 114 Luis Mattioli, Dionisio Polvorini, Juan Nicolai, and Honorato Catinari, who backed me up on various occasions. The Reverend Father Enrique Biagini did me a service for which I was very grateful by committing me to the care of all the missionaries of the Chaco.

The prefect of Tarija, Colonel Nuñez del Prado, facilitated my trip /298/ by giving me a safe-conduct which was particularly useful to me in dealing with the authorities of eastern Bolivia. This man, courteous and intelligent, has just died on the battle-field. I wish to salute his memory with gratitude.

My compatriots Messrs. Burry helped me during my whole trip and rendered invaluable services which I remember gratefully, as well as the important aid given me by Messrs. Attié of Tarija.

I received cordial hospitality from Mr. Bonardi of Ñancarwinza and from Mr. Vicente Constantini, whom I thank here.

Mr. Alberto Torrejón of Ibopeyti showed himself to be a host full of intelligence, and his intervention on my behalf with the Indians was very useful to me.

114 123 I should show myself ungrateful and unjust if I did not here express all I owe to the Indians themselves, whose reception, once the first mistrust was dissipated, was always so cordial, so generous. Here I should like to cite the name of my old friend, Captain Karnapadyú, of Caruruti, who was a courteous and kind friend to me and who made my stay in the Caipipendí valley so pleasant. Some day may I come back to my Chiriguano friends with mules loaded with knives, cloth, and beads, and thus fulfill the wishes they expressed so often to me.

/356 cont./

252 no preparation other than constant stirring in order not to be burned. This food takes the place of bread for the Chiriguano, who like to munch these crunchy and appetizing kernels. They provide themselves with it when they go on a trip.

Atipũ pounded in a mortar and passed through a sieve gives atĩ, a brownish flour which has an excellent taste. Atĩ is also prepared differently: kernels of corn are reduced to a flour which is roasted in a terra-cotta roaster or in a wide potsherd. According to Nino (p. 246), the name atikũi would be given to the kernels of roasted corn made into flour after being put through a sieve and ground until pulverized. The same missionary reserves the term atĩ for roasted flour obtained from the residue left by kernels which have been treated in the following way: after letting them soak in water all night, they are poured into a sieve the next morning. When the water has drained off, they are pounded in a mortar. This flour is now sifted, then roasted; cooked in water, it is the dish the Chiriguano call muintí or huinti. Atĩ then would be made with the residue from the muinti flour, which is ground again, then roasted like it, but first mixed with salt or pimento. I
• [122] have often eaten roasted corn flour which the Indians told me was atĩ, but I could never tell that it was seasoned. The Chiriguano give the name abatikure to the corn bran.

This is how muintimimo is prepared: kernels of corn are /Plate XIII appears here/ /357/ put to soak all night. The next morning they are ground and sifted in an urumpé (sieve with very fine mesh). The flour is poured into a muitero [115] (Plate XIII, 1 and 2). This utensil is a terra-cotta basin whose bottom is pierced with holes like a skimmer (1). The flour is

[121] [114]

1. Linné (2, Map 1, p. 23) has given us the distribution of vessels with perforated bottoms throughout America. The enumeration he makes of them is very complete; yet it lacks mention of La Rioja in the Argentine Republic where Boman (5, p. 17) discovered fragments of vessels whose bases were entirely perforated like a sieve.

[Text Continues on P. 104]

/364 cont./

Fermented Beverages

293 Anyone who has traveled among the Chiriguano or the Chané has learned to prize corn beer, or kĩwi. Few moments in the course of my expedition have left me more pleasant memories than the ones when, tired by a long stage, I would sit down in front of a hut and receive from the hands of the wife of the "captain" a calabash full of this liquid, slightly sharp and a little granular, which quenches thirst and allays hunger. The day when the Chiriguano stop making kĩwi will be a sign that they have disappeared from the face of the earth, and perhaps this delicious drink will survive them as a creole speciality in which good nationalists will take pride.

[122] [123]

Father Corrado (p. 43) once heard from the mouth of a Chiriguano an admirable definition of the role of kĩwi in the life of an Indian: "It is our father and our mother," said he. Indeed, it is the father of joy, the sign of plenty, the companion of the most beautiful moments of existence as well as the most tragic ones. It has within it a mysterious and mystic force which penetrates the individual, exalts him, and protects him against supernatural dangers. All festivals are reduced, in their essential part, to the consumption of kĩwi; no collective enterprise is conceivable without their first drinking it from full jars (1). From birth to death, all that affects the

293 726

1. Even in the 18th century the Chiriguano, like the ancient Tupinambá, did not undertake any expedition of war without having celebrated a caouin or a vin /wine/, to express ourselves like the old French chroniclers; /a passage of poetry in Spanish from Barco Centenera, p. 262, is omitted in the translation/.

When the Chiriguano of Parapití and Caipipendí rose up in 1799, before the revolt they held great drinking festivals, during the course of which they decided on the plan of operations (Corrado, p. 254).

/462 cont./

Chapter X

Masks

532 796 [122] The handsome masks, whose description I shall give further on, are worn during the carnival festivities. Difficulties with the Bolivian authorities kept me from arriving in the Chiriguano villages at the time when they were taking place. When I finally found myself among my Chiriguano friends, they had emptied the last vats of kĩwi and were /463/ in their normal state. Thanks to the closeness of the feast I was able to collect the masks published here; ordinarily they are destroyed or used in the fields as scarecrows.

[126] [241]

115 My host, Mr. Alberto Torrejon, who lives at Ibopeytí on the upper Pilcomayo in an Indian village, gave me some very interesting details about the ceremonies and merrymaking in which he had just participated. I transcribe them as given.

796 995 989 At my approach of any festival, the carnival, for example, the first act consists in causing the souls of the dead to flee. If this precaution is not taken, the widows and relatives of the deceased will have to abstain from taking part. For the purpose of purifying the air, a drum is beaten, and the whole family /Fig. 120 appears here/ which has lost a member weeps and shouts. When the spirits have cleared out, the drum, in a joyful rhythm, gives the signal for merrymaking.

796 The festival is opened by a man and a woman who, with a stick decorated with flowers in hand, advance toward the middle of the square, followed by all the inhabitants in a long chain. When they have arrived at the middle of the area extending between the huts, the couple plants this sign, thus giving the signal for the festival.

[535] The chain breaks up and small groups form to dance in a ring. Their dance consists in advancing and retreating in triple time to the sound of flutes and drums.

532 /480 cont./

Figure 11. Guanaco (José Miguel).

[821] Figure 12. (A)x blue jaguar who lives in the sky (personification of the spots on the moon) getting ready to eat the moon (B) and the sun (C), thus bringing on an eclipse.

Chapter XIV

The Treatment of Illnesses

Sorcerers and Remedies

756 178 [123] Sorcerers. Medicine men have become so rare among the Chiriguano that I could not get to know a one during my whole trip. Only on the upper Pilcomayo did they allude in front of me to a talented paye who lived in a nearby village.

Although great sorcerers endowed with supernatural powers and surrounded with great prestige no longer exist, there still must be in each village a man or woman capable of curing certain illnesses and of pronouncing incantations.

A scene I witnessed at Timboy (Solado River, upper Pilcomayo) demonstrates well that the profession of sorcerer, less important though it may be, has nevertheless not disappeared. [122] I was living in the home of a Bolivian half-breed whose child's body was covered with purulent pimples. His parents began by appealing to my medical knowledge, but I declared myself incompetent to treat this case or any other. They then called an old Indian woman, who appeared one morning with a plant in her hand, a kind of wild pumpkin which the half-breeds call sandía del monte. This plant, crushed and mixed with hot water, is used for external washing. They stretched the child out on the ground and commanded him to hold himself motionless. The old woman sat down near him and began to mutter inaudible incantations which she interrupted only to spit often on the limbs of the little patient. Then she would take up her recitation again, at the same time spreading the saliva over his body from head to feet. Nordenskiöld (3, p. 44,

4: Nino--1 M-3 (1890-1911) 1912 SF10 Chiriguano SF10

/V/

Homage that the author presents to the XIX International Congress of Americanists, which is to meet in this city of La Paz in the year 1914. /Page ii is blank. Page iii is omitted in the translation./

/IV/ **Author's Acknowledgement to the Supreme Government of Bolivia**

Gratitude is a virtue by means of which the blessings received on this earth are acknowledged: it is natural and supernatural: the former is based in nature and the latter in a divine principle through which a grateful person becomes worthy of even eternal blessings.

The ingrate becomes an abomination before humanity and before God: thus does he show us the bitterness that Jesus, the man-God, felt when He received the affront of Judas, who had received so many blessings from his Divine Master.

Does the world ever lack persons who in times of tribulation, troubles, and unhappiness will come to others for consolation, declaring themselves to be friends and later, their ends gained, will turn against some, gossiping about their benefactors and accusing them of what is not so, because their perverse eye makes them see white black and black white? There is no lack of these, and the history of the Nations provides us with innumerable examples of this.

Religion cannot do anything but reprove ingratitude and approve the opposite virtue, from which it is necessary to deduce that the Christian, who professes the true one, ought to show his gratitude to those who do him a favor.

● /12 I began this work, which will soon be printed, with the expectation of being assisted in its publication by the present Mandatory Most Excellent President of Bolivia, the Eminent Doctor don Eliodoro Villazón, who encouraged me to do it by letter in 1908. And my expectations have been fulfilled.

/to cont./

●122 In fact, at the beginning of this year 1912 I had occasion to address myself to the Most Excellent President, to the Ministers of Instruction, Finance, and Colonization, Messrs. M. B. Mariaca /y/, Carlos Taurico, and Julio La-Faye, with the assistance of the Chancellor of the University of Potosí, Dr. don Nestor D. Morales; and the Supreme Government, which so highly esteems scientific works, has decided to have my work printed at its expense in the print shops of La Paz.

This eminently patriotic and national act greatly honors the Most Excellent President and his illustrious Cabinet, and places a great debt of gratitude on the author of Etnografía Chiriguana, which was completed in the same region that it describes.

By means of these few lines, then, the undersigned shows his deep gratitude to the Supreme Government of Bolivia for the consideration with which he has been honored, the publication of his work having been accepted in the manner set forth in the communication which I reproduce literally, as follows: "Ministry of War and Colonization -- Bolivia -- Department of Colonization -- Sec. 410 -- La Paz, February 23, 1912. -- To Reverend Father Bernardino de Nino, -- Potosí. Sir: In reply to your kind letter of January 11, together with which you have been so kind as to send me a copy of the proposal brought before the Supreme Government, for the publication of a work prepared by you on the eastern region of the Republic and the ethnography of the races who people it, I am obliged to inform you that the lack of funds available in the National Budget for such purposes prevents us from accepting the first part of the proposal you suggest, the second being more feasible, in accordance with which the Government can recommend the publication of your work in the War Administration of this city, which has the necessary means; in which case you will have the right to the 500 copies which you request, with the intellectual rights to the work being reserved.

/v cont./

122 "Your proposal thus having been accepted in one of the proposed forms, I trust that you will be so kind as to send /vi/ the respective original copies to this Ministry with such instructions and documentation as may be necessary for the purpose already indicated.

"With this in mind I greet you and repeat that I am your obedient and humble servant. --For the Minister, José Lavadenz, Deputy Secretary of Colonization."

Although in the preceding original letter only the Minister of War is represented, other official communications which I have in hand show that the Most Excellent President and his Cabinet took an active interest in the publication of my work, for which reason my gratitude for this extraordinary favor is addressed especially to the Most Excellent Señor Villazón first of all and then to the Honorable Ministers.

Potosí, March 15, 1912.

Father Bernardino de Nino.

Note. -- For justifiable reasons, instead of having the publication of the present work done in the War Administration, it is being done in another location, for which the Supreme Government looked favorably upon my petition that they help me with the amount of 2,000 bolivianos, which I have already received, with myself being obliged to deliver to the Minister of War 250 copies of the work when the publication is completed. /Page vii is omitted in the translation. Page viii is blank./

4: Nino--422 M-2 (1692-1911) 1912 SF19 Chiriguano SF10
Chane SF8
Tm 921

C 121 •122 /312 cont./

If the Supreme Government and the friends who have helped me in this first edition continue to provide me with their considerable support, I plan to return to the region, to make better studies, to get certain data about the other tribes, to get views and panoramas with photographic cameras, and then bring out a second, more polished edition.

C 131 [114]

Since, however, through my nomination as a Corresponding Member of the Geographical Society of this city of La Paz, I am making studies appropriate to this science, I shall set down in these pages the approximate geographical degree occupied by the known tribes which populate the extensive zone of the Bolivian Chaco.

The Chiriguano Indians are numerous from 18° 30' to 22° latitude south of the Paris meridian and from 65° to 66° 30' west longitude. However, small groups can be found at 17° 20' latitude and other groups at 22° 25' toward the south of present-day Tacuiba (2).

2. I follow the Paris meridian in placing the tribes because in the body of the work I have used the same to indicate the location of the Cayuguari Indians.

C 121 /314/ The reader who has accompanied me as far as these lines will have quite a clear idea of the Chiriguano Indians, their language, customs, and beliefs, and consequently I have nothing to add with regard to them, because this would be a repetition of what I have said. I shall say something about the others, so that Bolivians and foreigners may know the Indians with whom they are to deal.

Tapúi or Ionedim

Ce 161 131 The Tapúi Indians are as many as 7,000 between children and adults; they occupy both banks of the Parapiti River at 19° and 19° 30' latitude and 62° 20' to 63° longitude from the Paris meridian.

4: Bibliography 497 M-2 (1892-1911) 1912 SP10 Chiriguano SP10
Tupiete SP13

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/222 cont./

They devote themselves to planting, hunting, fishing, and raising livestock; they rarely go en masse to Chiriguano towns and even more rarely to those of the whites, to which they do little damage.

Miscellany

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In the section "Flora" in Etnografía Chiriguana /Chiriguano Ethnography/ I described the passion flower of the Chaco region of Bolivia, which is called granadilla de monte /wild passion flower/ there. Its roots are medicinal and those with pretenses of being doctors there employ them to cure tapeworm.

There is a small tree called "Nuranti mbucu," long there, by the Chiriguano, and melocotillo /small melon/ by the whites of Santa Cruz. It grows three or four meters high at most; when it blooms, its tips are a quite light purple; its roots are put on to boil for a period of one and a half hours, and the clarified water is an effective remedy for treating dysentery.

C
● 122

The Franciscan school /colegio/ at Ponsé, the Reverend Father Prefect of Missions, and the Padres Convertores of the same school deferred to my suggestion that they /224/ help me in publishing the Etnografía Chiriguana, for which I thank each and every one of them from the bottom of my heart.

I extend in these pages the same thanks to a group of gentlemen from the city of Sucre, who, encouraged by Doctor Don Tomás Arana, assisted in the publication with a subscription of ten bolivianos per copy.

Finally, special thanks have been earned by two young ladies from the city of Sucre and another from the city of Oruro, who, through special deference to the author, have favored him with extraordinary alms, without imposing upon him any obligation whatsoever.

Schmeckebier B-4,A (1904-1909, 1913) 1909
SI'13 Chiriguano SI'13
Chaco SI'4

[p. vii]
[p. viii is blank]

PREFACE.

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As I mentioned in the preface to the First Part of this work, the expenses of publication have been defrayed by Consul-General Axel Axson Johnson, Esq., of Stockholm, to whom I have taken the liberty of dedicating this, the second part of my book, as a small token of my appreciation of the interest and kindness he has shown towards my South American researches. I also mentioned in the earlier preface that Consul-General Johnson has in every way tried to further Swedish researches in S. America, above all by granting free passages to all the Swedish explorers visiting that continent on board his comfortable and stately ships.

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CC
F26
M27
E6
J22

This work is based on collections made by me in S. America, as well as on the study of material in museums and of books (See Part I). I would remind my readers that these researches have been carried out with the support of Swedish patrons of research-work, notably Arvid Hovenmark, Esq., and Mrs. Ina Smitt.

C10

I have to thank several of my friends and colleagues for valuable communications, which I have made use of in one way or another in the present work. These are: Mr. Kaj Birket-Smith of the National Museum, Copenhagen (M. C.), Dr. G. Friederici, Dr. R. Karsten, Prof. Dr. Th. Koch-Grünberg, Director of the Ethnological Museum, Stuttgart, Dr. F. Krause, Ethnological Museum, Leipsic, Dr. J. P. B. de Josselin de Jong, Royal Ethnographical Museum, Leiden, Licentiate Sven Lovén, Prof. Dr. Max Schmidt, Ethnological Museum, Berlin, (M. f. V. B.) and Dr. Max Uhle. Every possible courtesy has been shown me by the Riksmuseum,

Gr Nordenskiöld--26 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Chané SF8

/176 cont./
of the daughters, who, during the betrothal and at the beginning of the marriage, live with the mother-in-law. In front of the hut is the large hearth (Ill. 83) where the maize beer, and sometimes also the food, is cooked. /Fig. 84b appears here./ Inside the hut there is likewise a hearth where cooking is done and where one seeks warmth on cold nights and days.

Fig. 83. Hearth for boiling maize beer. Chané village. Rio Itiyuro. To the right in the picture, large vessels in which the maize beer ferments. The house is plastered with earth.

I have slept in these huts many a night. They are, as a rule, free of vermin, which cannot be said of the dwellings of all other Indians and of the houses of the whites. The sleeping place either consists of a bed made of a species of bamboo cane, or one just /Plate 16 appears here/ /177/ on the ground on a reed mat or a skin. One also sees hammocks in the huts.

Ee 622 643 554

/230 cont./

The chiefs' families form a sort of aristocracy among the Chiriguano and Chané. Several times I heard Indians boast about their good family connections. A Chiriguano who accompanied me for some time as an interpreter was eager to impress upon me that he was related to the most famous high chiefs.

Just as the author of this book is customarily introduced as the son of Adolf Nordenskiöld, so the Indians were wont to introduce in similar fashion the sons of their "great men."

I even discovered a bit of deception in connection with the family tree. A Chané claimed direct descent from the great Hinu Parava, which, however, is said to be untrue.

If one wishes to find beautiful things from olden times among these Indians, one must first look for them in the chiefs' families. They keep the old treasures.

Ee [177]

More and more the white authorities are beginning to appoint the chiefs. Thus, in one region one can find a chief supported by the whites and a legitimate one.

Ee 622 423 122 643

The chiefs have great power, and, as far as I could see, they are always obeyed, in contrast to conditions among the Choroti and Ashluslay. They own the land (at least in certain regions), not for themselves, but for the tribe. If one needs porters in a Chané or Chiriguano village, one gets them from the chief, and no Indian will refuse to carry out the orders of the chief.

Ce 622 643

Although the chief has such great influence, /231/ he nevertheless works in the same way as the other Indians. Vocapoy himself, for example, carried home the heavy wood for cooking the maize beer, and his wife had to cook and sweep, like the other women. Following the example of the whites, however, a few of the most civilized and wealthy Indians, such as Taco, now have servants from their own tribe, but this was not done originally. On the other hand, as I have mentioned elsewhere, it is not unusual for the Mataco-Vejos and the Tapiete to work for the Chiriguano and Chané.

Ec [359] [177]

Ec 177 464

Ce 622 643 431 123

When we came home to Vocapoy's village from hunting and shared our booty with the chief /Fig. 115 appears here/, his wife accepted everything, but then went around to the houses and gave her neighbors everything that she had received.

Ashluslay SK5
Mataco SI7
Choroti SK6
Tapiete SK13

/1 cont./

000 the Sociedad Cientifica del Paraguay. Having also visited
CAM the Churupí Indians at the mission near Lake Escalante, about
114 25 kilometers from the mission at Esteros, I continued my
M journey on September 5 as far as Linares, where I found a num-
[361] ber of Mataco Indians, who in part lived in a town some seven kilometers from Linares and in part had come from the other side of the Pilcomayo River to Linares.

CA /2/ On September 9 I left Linares and on the next day
114 arrived in Guachalla, from where I visited the Churupí camp
A /tolderia/ about seven kilometers away.
[361]

On September 11 I left Guachalla for the fort of Cururenda,
C where I had the occasion to see the Chorote /Choroti/ Indians,
CI who were living in a camp some three kilometers from
114 Cururenda, as well as some Toba and Mataco, who came
CI from the other side of the Pilcomayo to Cururenda.
[361]

CT On September 15 I continued my journey as far as Oruro,
114 in the environs of which I visited the Tapieté. My escort,
Lieutenant Cabello, who knew these Indians well, took me to
T their two camps, one of which is 15 and the other 32 kilo-
[361] meters from Oruro.

C On September 19 I left Oruro, and passing through
114 Capirendá and Carandayty, in the company of Lieutenant
Díego Corvalan, I arrived in Machareti, where I remained
from September 21-25. Since Machareti is a Chiriguano
town, I had a good chance at this place and at the end of my
journey, to observe this interesting Indian tribe.

Beginning my return on September 25, I passed in succes-
sion through Capirendá, Carandayty, López de Filippis, and
Puerto Casado, arriving in Asunción on October 8.

C
[122] Thanks to the great help of the military authorities, it was possible for me to pass through large areas of the Paraguayan Chaco during the relatively short time of two months, to get acquainted with a large number of native tribes of the Chaco, to take photographs of these tribes, and to make up vocabularies
000 of their different languages. Outside of the Toba, whom I met